adept at tailoring, and make their own clothing. Children learn from their fathers. A few men own sewing machines which they sometimes rent out; some take tailoring orders from their less skillful neighbors. Some men may even make their wives' skirts /pihtahal^{y}i/. The man wears western-style trousers with pegged cuffs that are shaped to permit easier gathering of the trouser leg at the calf, if wading should be necessary. The trousers are held up by leather belts that are purchased. The colors of the trousers are usually dark tones of blue, grey, khaki, or black. The Cayapa are restricted in color choice simply because the available trouser cloth that is purchased in the coastal towns tends to come in these shades. On the other hand, shirt material is available in a wide variety of colors and every conceivable color combination is used, very often in harlequin fashion.

The shirt /huwál^{y}i/ is cut in a rectangular fashion with a short slit neck which forms a 'vee' when worn. Tight short sleeves run down about three inches from the shoulders. The front and rear panels are joined together at the sides by colored stripe of varying widths. The panels may be of the same bright color,

diet now, but the leaves are in demand for roofing material. Another cash crop is hardwood trees, but they are not often planted; enterprising individuals cut them out of the unclaimed forest.

Land is seldom held in one large block. It is usually scattered about among other holdings so that, quite often, choice properties are separated by distances involving several day's travel. Many Cayapa have two houses, each built as close as possible to their main holdings. Inevitably, they must spend considerable time away from large sections of their property and, as a result, Negroes often illegally harvest standing crops or, perhaps, plant their own. Negroes may buy land from the Cayapa, but as the banana economy continues to boom, the Indians are more and more reluctant to sell. Sometimes usufruct is rented by the Negro, usually for a share of the profits, but arguments invariably develop. It is said that the Indian is always at a disadvantage in his dealings with the Negro because of the latter's readiness to engage in witchcraft and "spoil" the land for the Indian owner. If several members of an Indian's family sicken or die, after a recent quarrel with a Negro about land, it is assumed that witchcraft has been